

cants connected with these missions, are not complete. So far as reported, there are about three hundred and twenty churches, and about forty-five thousand communicants, in the missions of the American Societies. The Mission Schools contain in all upwards of thirty thousand scholars.

The total amount of receipts for foreign missions during the year 1849-50, in the United States, was about six hundred and three thousand dollars. Of this sum, the portion contributed by Presbyterian and Congregational churches alone, amounted to more than two-thirds; the receipts of the American Board, Presbyterian and Associate Reformed Boards, and Missionary Association, being about four hundred and two thousand dollars.

From the dates of the origin of these Societies it will be observed, that but few of them have yet attained to the age of maturity. Only three have existed, in their present shape, for more than twenty years. And of the more recent of them, the greater number have but very lately begun to turn their attention to the foreign field at all. It is to be noticed also that while the larger Societies have become in some degree stationary as to the amount of their income and the number of their labourers, the smaller bodies give every promise of rapid development. So that it may reasonably be expected, that another quarter of a century will witness a great increase of missionary effort in our churches, notwithstanding the fears occasioned by the apparent stagnation in some quarters.—*N. Y. Observer.*

#### DEATH OF MOSES STUART.

One of the most learned, able and useful divines is no more.

Moses Stuart, Professor of Sacred Literature in the Andover Theological Seminary, departed this life on Sunday last, January 4th, in the 71st year of his age. He was born in Wilton, Conn., on the 26th of March, 1780; and after graduating at Yale in 1799, acted as tutor in that institution for two or three years. He was for some time the principal of the Academy at Weston, Ct., and afterwards pursued the study of law, which he abandoned for the gospel ministry. He was settled in 1806 as a pastor of the Central Congregational Church in New Haven, Conn. He was called to the Professorship of Sacred Literature in Andover Theological Seminary, in 1810, and continued thirty-eight years to discharge his duties in that office. No other teacher in our land ever instructed so many pupils in the department of sacred criticism. His writings are voluminous, and some of them highly celebrated. He possessed great acuteness of mind, and enthusiasm in the pursuit of truth, that gave a point of pungency to his writings, terrible to his opponents, and not always safe to himself. As a controversial writer, he was therefore in a high degree spirited, racy, and learned, tracking a question with untiring industry through all the mazes of oriental lore, and maintaining the interest of the reader by his own energy. Long ago, he was familiarly spoken of at Andover and elsewhere as the Rabbi, a title which he never assented to, but which was significant of the estimation in which his great learning was held by those who knew him best.—